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A  
DISCOVRSE  
TO THE LORDS OF  
the PARLIAMENT.

AS TOUCHING THE  
Murther committed vppon  
the person of HENRIE

the Great, King of  
France.

860. R. 15  
2  
Henry IV. King of France

MANIFESTLIE PROOVING  
the Iesuites to be the plotters and principall  
deniers of this horrible act.

TRANSLATED OUT OF  
French, and published by Authority.

LONDON,

Printed by T. P. for Nath: Butter, and are  
to be sold at his shop at S. Dunstons Church, in  
Pauls Churchyard. An. Dom. 1611.

(v)

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(6.)



TO THE RIGHT HO-  
nourable RICHARD Earle of Dor-

set; and his Noble & Vertuous Lady the  
Lady ANNE Countesse of Dorset, Honour  
and all happinesse in Christ.

Right Honourable:

 F Origen, it was vsually  
sayd amongst the Anci-  
ets: where he did wel, none  
did better; where ill, none  
worse. And of those  
good Bookes he wrote,  
(which were very ma-  
ny) learned Hieron sayth, that as in those  
Bookes he excelled all others: so in his  
Homilies on the Cantickles, hee surpast  
himselfe. Accordingly (but in the euill  
fence which best befits them) may it bee  
sayd of the Iesuites: that as in their trickes  
they haue played, and garboiles they haue

*a Vbi bene,  
nemo meli-  
us; ubi ma-  
le, nemo pe-  
ius.*

*b Hieron. in  
prafat. in O.  
rig. Homel.  
in Cant: in-  
ter oper. Hi.  
eron. in  
Tom. 3.*

*The Epistle Dedicatory.*

raide, and villanies they haue committed in Christendome, these last fifty yeares, they haue gone beyond all men: so in their twoo last exploytes, namely the powder plotte of *England*, and the *French Kings* murther, they haue excelled themselues: the truth whereof is most apparant, whether wee respect their *Subtily* in contriuing, and *Malice* in performing; or their *Craft* in concealing, and *Impudencie* in denying both these actions. For, as to the two first, what Nation euer receaued such a blowe, and was stricken into such amazement, as *France* in the death of their great *Henrie*? And what firme and flourishing state in the world, was euer vpon a sodain, covered with such a desolation, as *England* had, if blessed *Iesus* had not confounded the cursed *Iesuites* plot?

And for the two latter, who knoweth not that though all Records haue registred them, and most nations of the world proclaimed them the founders and Fathers of the powder Treason; yet had they not onely contriued to haue cast it vpon others.



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others, if it had taken effect : but since it miscarried, haue not blushed to publishe in print : that the Iesuites were no way guilty of it, that Garnet was executed not for it, but onely for being a Priest : That he was rackt almost to death to make him confesse himselfe guilty, but neuer did: and that Owen his man was plucked in pieces on the racke, because he would not accuse his Master : whereas the world knowes, Records testifie, and thousands liue, whose eares and eyes can witnesse, all these particulars that ensue:

*c. Iac. Gret-  
serui in st g-  
malemife-  
nicopa. 414  
&c.*

1 That Garnet the Provinciall (with his six names) & other Iesuits were found guilty of the powder Treason.

2 That Garnet was arraigned and convicted onely for that.

3 That he freely and openly confessed both at his tryall and his death, he had neuer been on the racke in his life.

4 That he confessed (without torture) he knew of the powder-plot in confessiō.

5 That he first denyed and forswore this and diuerse other matters which hee

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afterwards confessed, and defended the same by equivocation.

¶ That Owen confest he kild himselfe with his owne knife, to avoide the racke, least it should make him confesse such things as he had rather dye than discover.

All these thinges are as cleere as the Noone day, and yet (forsooth) the good feely innocent *Iesuites* must not bee held guilty of the powder treason: but what shall we say to this impudency, if it do appeare, that not onely *Garnet* and his English brethren, but all the great *Iesuites* in the world, were priue to that plot? what shall we thinke, if the very case *in terminis*, (the powder treason in the particular circumstances) were propounded, debated, and resolved amongst the *Iesuits* before it came to passe? what if *Garnet* was resolved from the principall Father of the society, that though hee knewe the particulars of such a plotte, yet hee ought not by any meanes to reveale it? I for my part will be but the reporter, let the wise reader iudge.

d Mart.

Delrio: dis-

Delrio a great and famous Iesuite, puts  
this



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this case not long before the powder trea-  
son: A Priest is made privie in confession,  
that in such a vault or vnder such a house  
such a quantity of gunpowder is purpose-  
ly layd, as if it be not remooued there is  
evident danger, that not only much peo-  
ple, but euen the Prince himselfe are sure  
to bee murthered. The *Iesuites* mooues  
what the confessor is to do in this case: &  
for answere hee cannot but confesse, that  
most Doctors hold, hee ought with wise-  
dome and warinesse to discouer it: but for  
conclusion he resolues, that the safer and  
better opinion is, he ought to conceale it.  
Wherby (Right Ho:) your Lordship and  
all the world may see, that if *Garnet* did  
conceale the powder treason, hee did no  
more then he had the *Iesuites* resolution  
aforehand for his warrant in that case. If  
then, *Garnet* were arraigned and condem-  
ned onely for being privie to the plot: If  
it be knowen to all, that he was privie to  
it by confession, and to some that he knew  
of it otherwise also then by confession: If  
he was neuer on the racke, and therefore

*quis. magic:*  
*Tom. 3. lib.*  
*6. ca. 1. sect.*  
*2. &c.*

never

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never put to confesse all he knew : If O-  
wen his man chose rather to kill himselfe,  
then confesse all he knew of the *Iesuites* in  
that matter : If the very case of the pow-  
der treason (*in terminis terminantibus* as the  
Lawyers say) was debated and resolved a-  
forehand amongst the *Iesuites*: If these par-  
ticulars I say, be true, may any reasonable  
man make question any longer, whether  
the *Iesuites* be guilty of that plot? *W. L. 101*

And no more question is there (if all  
were knowne) that they were the forgers,  
the Authors, and Abbetors of this late dis-  
astrous and fearefull french murder: and  
let them not doubt, but the Author of  
truth and reuenger of all blood (but espe-  
cially of his anointed) will vnmaske them  
and discover it to the full: they plotted it  
in hellish darkenesse, but God will reveale  
it, and their shame by it, in the sight of the  
sonne and face of all the world. *W. L. 101*

This little Booke (amongst others,  
which lately *France* hath sent vs) hath  
begunne this discovery, and Truth will  
not rest crying to God, till it be so perfec-  
ted,



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red, that all the world may see it: And seeing Authority iudged it fit and woorthy to passe in *English* to publique viewe, it was held not vnfitting in fewe woords to let the world know, that this Author (tho a straunger) hath spoken (touching the great English Treason) no more then knowen truth : and which, if they dare deny it, or any part of it, shal be more particularly deciphered and averred to their faces, by evidences vndeniable, and beyond all exception : Let them accept the condition when they please, it will be performed on our parts.

In the meane time ( Right Honourable ) accept this, and giue it reading, as a Testimonie of the love and speciall respect my heart doth owe you : who as I will ever pray, that you may still honour GOD and your selues, by zeale against Poperye, and constancye in the Truth : So shall I reioyce by anye service I can perfourme, to bee an instru-

A

ment

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ment of your Confirmation in the same.  
Till when, giue mee leaue to bee one of  
those, who will euer honour your  
Noble and Religious vertues, and  
who in all Christian and hear-  
tie affection, doth vowe  
to remaine

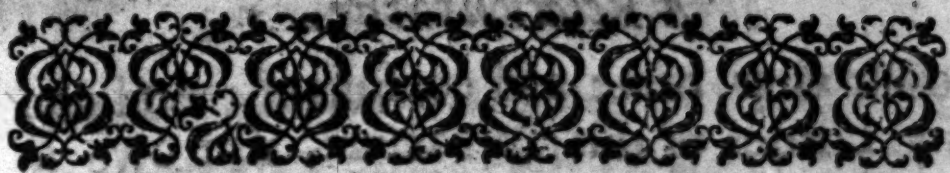
*Your Honours seruant*

*in Christ,*

**WILLIAM CRASHAW,**







A  
RELATION TO  
*the Lordes of the Parliament,*  
concerning the death of their  
KING.



Shall we then loose our King? the most mightie and puissant King that euer *France* fostered, that euer *Europe* contayned, for the space of 500. yeares. The heart that gaue life to the bodie of this State, even vnto

the least Arterie: The naturall heat, the force & vigour of so many soules, is pierced, is slaine with the accursed knife of a damned Caytife: & shall he for so strange and inhumane a fact, receiue no greater torture or torment, than this base and ordinary punishment? Shall this bee iudged a sacrifice sufficient for so hainous a trespasse? Shall this be delivered vnto posterity for our shame, and suffered of vs in these our dayes



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to our vtter ruine and confusion? And you my Lordes of this Parliament, that owe to him Iustice, and ought to doe your selues right, are you at a stand? rest you now amazed? you that through the height of your wisedomes, are able to vnfolde the most difficult pointes of darkest causes, are you now at a stand, and besides your selues in a matter so cleare and evident? You busily enquire after the Authors of this prodigious bloody blow; and yet you perfectly vnderstand, that the knife was but the instrumēt of *Ravailac*, of *Ravailac*; set on, induced, and instructed by other: It was others that put the knife into his hand, and planted the murther in his heart.

And is it then such a matter for you that are men of such wisedome, gravity, and experience, to devine, coniecture, nay absolutely to convince who those Abettors are?

Seeing that all Christendome by general consent concluded, that since the creation of the world, there hath not any sect or societie beene found more capable or more culpable in such villanies, than the Iesuits and their confederates, and doe you make a doubt thereof?

Haue not Murtherers risen again in our dayes of Christian kings, the remnants of Sarazin progenie, and race of the Mores, who haue written books, erected schooles, wherein they teach the  
Methode



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then and manner of murthering Kings? Have they not reduced this monstrous and mischievous practise into an Art, into a Caball? have they not these many yeres framed and fashioned mens minds by their misteries and meditations, by their consecrations and execrations, to this end purpose? are they honoured for any other exploit, or magnified for any other miracles? Your owne lawes tell and reach vs; that hee that hath once beene conuicted of villanie, is euer after presumed to bee a bird of the same feather.

Sithence then their Emanuell in the institution of Confessors, decreeth, that it is lawfull to kill their King; that euery Clarke may without offence exempt himselfe from the subiection of his naturall Prince; and further, averreth and toucheth, that hee cannot bee iustly termed a rebell, whatsoeuer he doth, or in what manner soeuer hee medleth; what shall wee thinke?

*John Mariana* is yet more bolde and broad in these busineses, he is more particuler and more methodicall in these affaires; he strideth a step beyond all the rest of his crew and company. He maintaineth flatly and plainly, that whosoever hath a charge committed vnto him by the society of Iesuites, or from the hand of their Visitor or vnder the command of a fewe graue and learned persons of that rancke; nay, without

*John Mariana*

*ana de insti-*

*tutione Re-*

*gio. l. i. c. 6.*

*7.*

*1. q. 5. 2. 3.*

*2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*



fear or daunger, attempt and assaile the person  
of his Prince or King, by pollicie, treason, or  
poyson ; nay he spareth not to repeate the di-  
uers sorts and kinds of poyson: as swift, or slow  
in working, giuen in drinke, or in meates, by  
touching of his sacred and annoynted body, vn-  
der a friendly pretēce of offring him some excel-  
lent present: or saith he, after the manner of the  
kings of the *Moors*; by rubbing his garments,  
his Chayre, his Linnen, his Armour, his Saddle,  
Stirrups, or Bootes.

And further he warranteth, that whosoener  
shall loose his life in such an attempt, shall doe a  
thing acceptable with God, and praise-worthy  
among men: hee shall bee (for sooth) as sweet  
smelling sacrifice in the nostrils of the Lord of  
hoastes.

These Bookes passed not their Authors with  
a streight hand, nor were they composed or  
compiled by nouices: for the *Emanuel* (as he  
saith in his preface) was a worke of 40. yeares  
forging. The ordinarie *Manuell* of the Father

*Petrus Ri-  
badeneira*  
in his Cata-  
logue. p. 14  
*Idem* pa. 3.  
L. 141.

Confessors. The Author thereof, was among the  
a man of such sanctimony, as for his preten-  
ded holynesse, the Virgin Marie (say they) and  
their good Father *Ignatius* appeared ynto  
him at his death. That of *John Mariana*  
mentioned in the Catalogue of the bookes  
of their society, published by Father *Peter*  
*Ribadeneira* in the yeare 1608. with singuler  
commen-



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commendation of the Author and his woorkes, as qualified with an excellent iudgement, with admirable learning, with profound Diuinity, that he taught in *Rome*, in *Sicile*, and in *Paris* it selfe. Both of them imprinted with Antienticke priuiledges, approbations, and solemnities of their superiors: the first at *Antwerpe*, the other at *Toledo* and *Maience*; But the latter which should strike the greater stroake, was most curiously and cunningly framed, to carry the greater authority, besides it bore in the forefront greater recommendation; as the censure and approbation in *Spaine* by Frier *Peter* of *Onna* *Prouinciall*.

The sufferance to be imprinted giuen by *Stephen Hoseda* visitor of the society of *Iesus* in the prouince of *Toledo*. And consequently the full power and authority of passing current, was giuen and graunted to this Booke by the Father Generall of their society, so highly commended by them, *Claudius Aquatina*: after approbation, these are his wordes: By graue and learned personages of our order.

Can you any longer doubt (my good Lords) when you so evidently see, out of what forge, & of what temper this mettall is? Especially when it is too well known to you all, what attempts within these 30. yeares, this sect or society haue made ypon the sacred persons and lyues of many Kings & Princes of Christendome, & preuailed



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led ouer some. When that diuellish and damnable gunpowder deuise of *England* resteth so fresh in your memories, so bleeding new, wherein it was purposed that the King, Queen, Prince, the whole Nobilitie of the Land, the whole Clergie, Archbishops, Bishops, and others, the chiefe and choice of the Commons, infinite numbers of all sorts and qualities; in briebe, the best of the lands estate, without any exception or acceptance of Religion or the Religious, albeit there were at that present assembled (as all the world knoweth) a number of both sorts in that companie, should equally without care had, or regard, or respect made, beene miserably and monstrously (by blowing vp the house wherein they were contained) murthered and massacred.

Father *Garner* by name their Prouinciall in *England*, with all his equiuocations, conuincd by his confederates, nay, by his own confession, to be the Author, Director, and Executor of that thrice horrible actiō, if God of his singular grace and goodnesse had not preuented the same: was yet by their sect and sort onely for attempting so diuellish and detestable an enterprize, as to swallow vp and viterly deuour so worthy an Estate: in stead of a thousand tortures and torments due vnto his desert, open declared and denounced holie, Canonized amongst their Martires, imprinted, sold, and in sacred teames set out with this  
Title:



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title: By him that is consecrated to posterity.

And can any man yet doubt, that this murthering Society vnder their hipocriticall maske, framed this wyne, lodged this powder, and were ready to put fire to their frame? who or what bee they that reward thus these fire-forgers? what are they that crowne thus these mischief making Martyres? for so they say they are, and for such they let them to sale.

Now, if these be their Martyres, what kind of ones (I pray you) are their Angells? But let vs wade yet a little deeper, what saye you to this, that Cardinall *Bellarmino* the Champion and chieftaine of that sect, their generall Doctor, in an expresse Treatise written of purpose, extollet and with great commendation exalteth, the murther that *James Clement* committed vpon the person of King *Henrie* the third: which *Mariana* dareth auouch, did proceede from the strong hand of the spirit of God, working in the weaknesse of his bodie, who consecrated (as he speaketh) that knife to that intent and purpose, being rubbed ouer with venomous hearbs.

And *Rhibadenira*, *Becanus*, *Vasques*, *Bonarrius*, with many others after him, vnto the booke composed by the Iesuites of *Paris*; Of the iust expulsion of *Henrie* the third, giue this Preface: That in a common cause one may lawfully expell, depose, yea, and slay if neede were *Henrie* the fourth.

B

Tell



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Tell me I pray you, in the execution of this monstrous controuersie, what deuise, what stratagem, what practise was there among all the attempts made against the life of our King; wherein some Iesuite or other had not a hand, or was not chiefe? yea, euen in that namely of *John Chastell*, that stabde the king in the mouth where you (my Lordes) knewe; and euidently found, that he was instructed and induced by Iesuites to strike that stroke.

As first, by the lessons & confessions of that vnholie Father *John Gueret*; and next, by those execrable positions of Father *John Guignard*, both whome, you did condemne for the same their filthy fact, and with them the whole society by a most solemn decree.

And doe you yet stay for further prooffe? Doe you doubt from the same iudgement seat, to deliuer the same sentence, and vnder the same execution vpon those that be guilty of the same crime, of the same murder?

Why, adde then this to the rest, that the Iesuites being not contented to haue razed your Pyramides, set vp to leaue a memory to the posterity of so inhumane and unnaturall a fact, and therewithall defaced your decree fixed vpon the same; haue besides within these few moneths at *Rome* censured your decree against *Chastell*, and consequently sought to discredit your Soueraigne authority; why then should they not



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not be held for fellow-offenders? that ought rather aboue others detest so bloodie a fact, and by detestation thereof, shew their innocencie? But they bolster it vp, they alowe of it, they maintaine it; and all to weaken your iustice, vnder a pretended power of theirs, to haue superioritie ouer all men.

Now, after all this to make vp the melle of their mischiefe, least any thing should bee wanting to the heape of their hellishnes, they haue most gloriouslie painted forth a Kalender of their supposed Martirs made at *Rome*, but set to the shewe among vs, wherein they haue appointed several seates for those faithlesse Fathers *Gueret*, and *Guignard*, Maister, teachers, and confessors of *Chastell*, and condemned for the same crime.

And why all these? but to confirme and credite the arme and blowe of the traiterous executioner, by exalting the praise and place, of *Garnet*, *Gueret*, & *Guignard*? and so to confirme the minde of the murtherer with this imaginarie comfort, against the slanderous ignominie of the punishment.

And whereas three moneths after, our king demanded at *Rome* the reason of their so censuring his decree, and restauration of the same: you see the blame was laid vppon our *Fraunce*; and whence (I pray you) shall it bee said that this happeneth? forsooth by reason of that sacred person, so often attempted and assailed with one



and the same conspiracie, with the selfe-same  
 snares and engines, which hath been negligent-  
 lie looked vnto.

But you seeke yet more plaine and expresse  
 proote. I would it were so, not so much for  
 your consciences, as our knowledge.

Are you ignorant, or will you not know, that  
 these pestilent people doe traine vp for such di-  
 uellish practises, the most accursed persons that  
 they can find, who after they haue confessed vn-  
 to them their filthy and abhominable liues, as  
 incests, the sinne of *Sodome*, conuersing with  
 brute beasts, and the like, (for other manner of  
 men are not fit for their fingring): they present-  
 lie shew them hell, with their euerlasting paines  
 thereof, readie gapping to swallow the vp: af-  
 terwardes they promise vnto them (but with  
 promise, if they will murder such, or such a one)  
 to draw them from this deuouring gulfe, and  
 plant them in Paradise, at the least among the  
 Angells; threatening them in the meane space,  
 that if they did not what was inioyned them,  
 they should haue hell with out all redemption or  
 remission for their inheritance, and double tor-  
 ture if they discovered their confessors.

By these superstitious impressions, and be-  
 witching charmes, they are armed and embold-  
 ned against all torture or torment whatsoeuer,  
 and are vterlie left voide of any feeling of a good  
 conscience.

And



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And did not that most monstrous mischief-worker himselfe deliuer enough vnto you, how he was brought to sermons, especially those of the last Aduent, and Lent, and whose sermons were they? none but the Iesuites, who filled all our mindes with sedition, to incense all the corners of the Citie, who praised the tongues of our Curates, if they would haue giuen eare to their alluring words: for who saw not, that whatsoever they spake there, were it of the King himselfe, it tended to euill purpose.

Did not the same Monster, the same murderer, (whome you found in all other things blind and blockish enough) in that he intended and executed, shewe himselfe warie and wise enough, furnished at the full to answer all objections, with distinctions and exceptions requisite for the present matter? and whence came all this but from that viperous broode that had instructed and catechized him at the full?

Was hee not a small while before the villanie performed, presented vnto Father *Abigny*? to him he discovered that he had waighy affayres in hand, and shewing him his knife, that had grauen vpon it a heart, with a crosse vnderneath to prosper his wicked worke?

Doe you take for good payment, or for a mocke, that pretended gift of forgetting confessions, to frustrate your authority? Why (accor-



ding to the rule of *Mariana*, by the councell of these graue and learned Fathers, or at the least by the aduice of the Visitor of the Prouince, was this murtherer from his youth, nourished and nurtured among the Iesuites?

Neede you (my Lords) any other ground, to giue out your censure and sentence against this society, against these conspiratours? what else is it that you want? haue not the same Actes beene ratified and multiplyed before to our costs, and grieffe, for the person of our King?

Do not they tell you, that these Maxims haue passed for Law? hath not the like beene determined and iudged before? are not those Canons and Rules turned into an habite, nay, into nature? Of a truth, the case of them that pierced the heart of our King by the hands of *Rauillac*, is all one with theirs that stabde the king in the mouth by the hands of *Chastell*, whereof they failed afore by *Barriere*. They haue in time not enboldned onelie, but secured the hands and hearts of such as attempt these enterprises, but alwayes vnder the same Masters, in the same Schooles, and by the same Doctrine. There is therefore not a pinne to choose in this, whether you will haue the Iesuites *Rauillacs*, or that *Rauillac* shall become a Iesuite: whether the Iesuites shall be the spirit of *Rauillac*, or *Rauillac* the hand of the Iesuites.

Heere (methinkes) I here some say; If it bee done



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done of simplicity, I pardon it and them : but alas these poore soules, to what purpose should they doe this? The king hath alwaies shewed them good countenance, he hath much graced them, & more benefited them: Loe, *Perer Cotton* confelleth, that he was their protector, the second founder and father.

Yea, but for all that knowe, that these blacke sowles, the taile of this society, doe them what pleasure you please, they will bite at vnawares.

This poyson (like the Phisitions deleteries) keep always their venomous condition & quality, temper it with what you will, or may. The markethat their society aimed at (vnder a Spanish founder, a traitour and runagate of *Navarre*) was indeed the mightines and Monarchy of *Spaine*. *With the leauen, is their whole lump of dowe leauened*, with this it is seasoned and sowred, breake and chuse where you will or please.

*Fraunce* might bee giuen vnto them peece-meale; The king in the meane space hath giuen vnto them his owne heart : they will be sure to saue their owne stake, whatsoeuer they compass or come by, they reserue that alwaies for *Spaine*.

Will you haue this prooued vnto you? was there euer a greater flatterer, fauourer, I would say of our late king, than this good Father himself who was late named?

And yet withall we must not forget to represent



sent vnto you vnder this vizard, his fained reuerences, his deepe dissembled humility, his *Syrrens* smiles, tended to no other end, but the prejudice of the kings reputation, to the hinderance of the good of his affaires, and to what not that might woorke his and our wracke? what letters wrote he, what aduise gaue he in *Spaine*?

As for the Iesuites of *Bordeaux*, what did they with the Captaines that leuied supplye to the Regiments for the warres of *Cleueland*? how handled they them when they were confessed by them? euen the same that Father *Gontier* dared to speake in his sermon: That is, that to go against the Catholickes, might not be done with a safe conscience, that euery blowe that they shoul<sup>d</sup> strike vppon any of them, strooke our Lord Christ to the heart: because they holde none for Chatholique, but the Catholique king of *Spaine*.

There is none registred in their Catalogue for a Catholique, but such as haue eaten of that Catholicon, that seeketh the ruine of the realme wherein they inhabire.

Let vs step yet one step higher. Did not those two Iesuites that followed to fast after my Lord Marshall of *Chartres*, at such time as he departed to conduct the Armie, instruct him in a case of conscience?

Did they not tell him flatly, that he was damned if hee went forward in his iourney? And if



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if their accustomed impudencie would or should deny this, being avouched and averred, by so waighy, by so graue a witnesse, were hee nor witlesse that would beleue them? Assuredly, they thought by this detestable deuise, to haue cut off, and plucke vp the purpose of our late king by the rootes.

Yet they see, that our most dread Soueraigne and Queene, pursueth the same chace; and is desirous, that in despite of our heavy mishappe, her woorthye and warre-like Armies shall sur-  
uiue.

Haue recourse further vnto their accustomed practises, and you shall then discerne them in their liuely colours; you shall find them voide of all pittie, and piety; Note with what abominable superstition they fill the eares & minds of such as listen vnto them; see how they haue cooled or rather viterly quenched in them, the true worship and reuerence of the name of God; how they seeke to lead and guide vs by false feares, and vaine doubts.

They would not by their good wills, suffer vs to strengthen our frontiers against the forage and force of an enemy; the frontiers of firme friendship; They are vnwilling wee should maintaine and defend the auncient friendes and Allyes of this, or rather according to the iudgement of *Vernin*, the common Allyes of twoo Crownes.

C

This

20 This were (if you will giue them credite) to make you fight against the Gospell, to wage battaile against Heauen ; And what can we make of this, but flatte hereticke? And of this hereticall religion, the King of *Spain* (forsooth) could bee content to accute and condemne our late king *Henrie* the third, who was a better Catholique then himselfe; and that euen in his own Realme; wherevpon he studied to remooue his place, stirred vp mutinies against him, caused his greatest & most principall Cities to reuolte ; and all this must needs be called Christianitie ; this maketh the Actors, true Catholiques ; them that dye in such a warre, Martires and their worke, a worke of supererogation, not a single merite.

Will you yet haue an other prooffe? Aske of your Iesuites where their murdering zeale was; then when our late deceased king, King of *Nauarre*, made warre for his Religion, when the Pope excommunicated him, and they like themselves openly denounced him for an Hereticke, and one fallen into Relaps?

It cannot be found in all this time, for the space of fiftene yeares, but that they haue attempted the taking away of his life, because they holde him as a mightie instrument to entertaine our Ciuill warres, hoped that he would in small time consume our forces, and that hee and all our whole Estate, should in the end be buried in the ashes, consumed and confounded.



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Well, now they see hee hath attained the Crowne, that he hath changed his Religion to imbrace that wherof they so much vaunt, wherof they call themselves the Pillers, by that means to enioye the Kingdome quietly, and as they suppose to become a fearefull eye-sore to the King of *Spaine*: Now their zeale sheweth it selte, now their spirits are mooued, now they bestirre their witts and busie their mindes, now the whole swarme of that darke dungeon appeare in their liknesse, and scatter themselves abroad in euery corner of our Region and Countrey.

In such manner, and after such a sort, as it is absolutely seene and knowne, that they haue sharpened, tempered, and whet their malice, fortified and redoubled their accustomed and long continued practises and deuises; and why all this, I pray you?

Is it for Religions cause? Why did they not rather then afore this, when our king was excommunicate? when he was by them denounced hereticke? why is this geere now onely set abroach, when he is openly of all men declared, and by their own selues acknowledged and confessed to bee a Catholique? And yet for all this they are not ashamed to warrant vs safety against these vnfaciate murther-mooners, prouided that wee will continue good Catholiques; by this slye means seeking to change our instly kind-

led mindes, to turne vs from the execution of that iust reuenge, which they haue too iustlye called vpon their owne heads.

They preach vnto vs the bannishing of the *Hugonets*, against them they arme themselves with tooth and naile. But certainly, if these *Hugonets* were Spaniards, if they would fashion and frame themselves to their intents and purposes, if they would bee but once registred in their red bloody bookes; I knowe then what they would say of them, and how they would deale with them.

They should soone bee purged and purified from this crime & heresie, and with little ado be made perfect Catholiques, nay, they should haue both themselves and their Armour sanctified for so sound a seruice. Well be that so: in the meane time they importune vs, that there ought to be but one Religion in *France*. They find it conuenient that the Spaniard should make peace with the Estates, at the charge of the Masse, of our Church, and of the Pope himselfe, if their diuinity will allowe thereof. For you shall neuer heare them sing other song, they themselves are the onely denouncers of this decree.

Why haue our Kings (for the quiet of their Estate) forbidden preaching, retayning wholye our Religion, and the Pope his authority? And I pray you, why should this action which ought rather



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rather be taken in the better part, be accounted Catholiques in the Spaniard, and Heresie in our Kings? In the end after this slander, to please vs againe; they tell vs wee haue now no more *Hugonets* left then will serue for a breakfast; those are their owne words; and I would thole few might choake them at the first morcell.

What villanies they haue before time committed, you haue heard; what mischiefes they haue not deuised onely, but practised, you haue seene with your eyes; and will you not believe that this comfort which they pretend, this strange restorative that they offer, commeth out of the same Apothecaries shop?

Are you not perswaded, that they would, for the accomplishment of their ioye, that the same knife that hath slaine our head, should smite vs at the heart?

Of a surety, these *Hugonets* (as they tearme them) neuer had any thing of hurt in them that resembled theirs: Yet the time was that wee haue burnt them, that we haue prosecuted and persecuted them in so strange manner, as that it hath beene an horror to our owne consciences: & yet in the midst of all their miseries and our rigours, it was neuer heard or known, that they so much as imagined, much lesse pretended any thing against the liues of their Princes, either of King *Charles*, or of King *Henrie* the third. Who hath euer accused them, suspected them, but he

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hath slandered them? But on the other side, howsoever we haue oppressed them, iniured them, imprisoned them, or euer so much abused them; yet when it came to the vpshot that there was any vse to bee made of them, that the enemy assaulted or assailed the Land, that the stranger offered to wrong the Countrie, haue they not been as forward as the best of vs to defend? haue they not drawne their swords with ours? nay, haue they not receaued woundes with vs, and lost their blood with ours? By this meanes (as euery one knoweth) our Estate stood in safety.

These kind of people that are most readie, then to kill Princes when they most commend them; that haue vowed to weare no weapon, but for the death of a King; that teach, that murther is the high and ready way to heauen, if any enquire it at their hands; dare they now aduaies speake of banishing? especiallie our Countymen, our Neighbours, our Friends, our Fathers our Brothers, our kindred, nay, our owne flesh and blood, that are so readie to runne to relieue vs in our dangers.

Doe they holde vs for so blunt and blockish, as that wee cannot see into their subtiltie, who haue already (so without all pittie and mercie) opened the Basilike and Cephalicke vaines (that I may vse the rearmes of that good Father *Guignard*) vnder pretence to let vs blood for the disease



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case of Herelie ; that they goe about to cut in peeces both the sinewes and Arteries, yea of the Catholiques themselues? for, is it possible (if this course were taken) but that bloud should be shed on both sides, and both parties perish? And all this notwithstanding, to the heart-breaking of all good Frenchmen, they must haue our hearts and good wills at their commaund, To them bee the impudency, and to vs the shame. Let them come to aske vs Rent, after the accompts are cast vp, and the reckoning full made. How full of misteries they are in all their dealings, and doings.

And this among the rest is none of the least misteries, for they thinke they haue wonne the game, they take it that they haue gotten the goale, that they haue what they would haue. Who doubteth but that they will take this for a Trophie, a Trophie or Tryumph of their victorie, of their magnanimity, but a badge and cognizance of our simplicity, or to speake more plaine, sottishnes?

What cause then haue we to commend them? what reason to reward or regard them? Is it because they haue slaine him, is it because they haue murdered him? for what *Chastell* hath done, they did.

Is it their funerall Orations that you so honor? in the prime and pride of all their Rethoricke, of all their eloquence, their was hardly one Latine

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tinesentence, or French phraze, that tended to his good that was dead, and for that I pray you pardon them.

There was neuer thing heard so colde, so weake, so witleffe. They were so choaked with the ioye of his death, so ouer ioyed with the glorie of his murther, as that they had quite & cleane forgotten the sorow due to our common grieffe, and the praises due to his worthy life.

Wretched thing that it is, to haue procured to them such honour, nay, such pleasure; and vnto *France* such a perpetual reproach, so immortal shame: shall I euer forget that thou hast a hand in this vnhappinesse? When they chose thee in their affaires and businesse, as Protector, and Procurer, diddest thou not perceauce these Hippocrites, the shadowes of sanctimonie, how they curtesied and courted thee, how they sought and solicited thee, at thine vprising, at thy downe-lying, to the end, that by thy credite against the decree of a most soueraigne Court, a decree pronounced by the bleeding mouth of thy distressed Master, they might be recalled into *France* againe.

Thinkest thou, that if the Court had giuen thee neuer so little encouragement, it had been for good, or for euill? for their praise, or for their dispraise? had it been conuenient that they should so strumpet-like, vildely, and villanously prostitute their shamefastnes to thy shame?

They



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They, whose pride is well knowne to haue no other purpose, but to broke and buye our ruine, though it be valued at the rate of their highest shame, are they not worthy to bee shunned? And among the rest, thou thy selfe (sith thou art not borne to die for griefe) were it not fit that thou shouldest come to the Court with an halter about thy necke, creeping on thy belly, clad in sacke-cloth and ashes, to craue of him pardon and Iustice? pardon for thy brutishnesse, that art so neare in fault to a fault so monstrous, in that thou hast presumed vppon a fauour most vnworthily giuen thee, in causes belonging to kings, to doe against the lawes; ignorant and infamous person that thou art: Iustice against those haue blindfolded thee, bewitched thee, made thee the instrument of thy Maysters murder, and of such a Maister, as from the dunghill hath raised and enriched thee (without any desert of thine) as against all reason; so beyond measure, and nature. But (my Lords) it may be *Peter Cottons* declaratiō hath satisfied you, blot out his suspitions. Put him ouer to be examined by our Abbot, by our Clergie men, that can better handle this matter than you: & yet it were good to haue an eye to the maine, in as much as the case stood otherwise, before my L. Chancellor, according to his grauity and wisdome corrected it. They are reproached with that famous booke of *D. Iohn Mariana*, which breatheth out nothing  
D else,



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esse, but poison and slaughter. They make vs  
believe it is a very badde booke.

In our Iesuites Calapine, might not a man  
(thinke you) picke out some one word or other,  
that may bring this booke into detestation? whe  
his owne mouth speaketh so maydenly of his  
owne worke, what doth he leave vs to coniec-  
ture of his heart? Thus himselfe speaketh of  
himselfe.

This booke of mine (saith he) is but the slight  
passage of an euill cut pen; Is he to be acquitted,  
to be cleared, for these gallant Metaphors, for  
these glozing far-fetcht, borrowed phrases?  
whereas this execrable doctrine of his that hath  
passed currant without contradiction these sea-  
uenteene yeres, fauoureth of nothing else but  
mischiefe and murther, and that not against  
meane men, but the mightiest, it aymeth at no-  
thing, but Kings and Princes?

But saith he, what charity, what iustice were  
this, that for one *Mariana*, the whole society  
should suffer? And why not? for it is the whole  
sociery that speaketh and offendeth in *Mariana*:  
for it appeareth by his owne mouth, by his own  
assertions and attestations, that the grauest and  
most learned of that sect and sort haue taken a  
view thereof, the Proninciall and Visitor haue  
allowed of it, the Generall taken order that it  
should be imprinted, to haue it acknowledged  
for a most Auenticke worke of that society.  
what



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what greater ceremonie would they haue then this? what other forme of confirmation? But let vs farther saye, it is not one *Mariana* alone, that hath written of this matter, of this subiect; The Iesuites of all Nations, of all Climates, haue practized this Apostleshippe, haue published this Gospell.

*Emanuel Sa*: the Portugall; *Gabriell Vasques*, and *Peter Ribadineira* Spaniards; *Martin Becanus*, and *Nicholas Bonarsius*, base Almains; *John Guignard*, and the Authors of the Apologie of *Chastell*, Frenchman; *Robert Bellarmine* Italian; *Ioseph Creswell* Englishman: and many others haue executed the selfe same practise with ioynt consent, vpon the persons of Kings and Princes, in *Fraunce*, in *England*, in the lowe Countries, and of late memorie in *Transilvania*, where there was but one onely; so contagious and corrosiue is this poison whersoever it catcheth hold, whersoever it seazeth.

Our dolefull mischiese was knowne at *Prage*, at *Madrill*, at *Brucells*, before it came vnto vs, as the Ambassadors euer truely iustified: and all this done, by the most accursed correspondence of that company.

To conclude, let vs all iumpe in this which is a thing more then certaine, that whether it bee their best Diuines, their most authorized Doctors, Prouincialls, Generalls, Cardinalls, pretended Martires, or whosoever else of that rascally rab-



ble, they haue all conspired and knotted themselves together, to no better intent than is already alleadged. For as touching any thing that they can saye for themselves, to cleare their accursed cause, it is so weake, so withered, so darke, so double ; so spoken in the teeth, so tumbled out ; that there is no one so simple or so sencelesse, but that he may with ease iudge, that it is the doctrine of Equiuocants, the doctrine of D. *Navarre* that is spoken.

But we (saye they) in our congregation Provinciall held at *Paris*; requested of the Generall of our company, that whosoever had written to the preiudice of the crowne of *France*, he should be punished, and his booke suppressed.

Now note (my good Lords) what hath happened fiftene yeres after, when this poyson had leisure to runne throughout all the vaines, and let them produce but any one if they can, what hath beene excommunicate or otherwise censured, for this booke, or for any the like?

Or let vs our selues remember what Curate wee haue knowne solemnly in the Church, to haue but threatened Hell to such a Diuell as these Iesuites are? yea, saye you, But there was one censured, true : but why I pray you? forsooth, for telling tales out of the schoole; for too openly and too seuerely publishing their secrets abroad. And to what end I pray you was this great peece of seruice done? surely to as great purpose



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as that that *Rauillac* did : to let fall the knife after hee had strooke the fatall blowe, burne the booke after they had fired their hearts, by the meanes of all these hell-hound spirits of *Europe*. But made he not as good a confesion of his faith to the *Queene*?

It is to bee seene (saith he) in the Councell of *Constance*, &c. What better thing could he haue spoken? Here beginneth their inchaunting songs. For before they can drawe to an end, all kind of deceit, both in woord and worke, is permitted vnto them; fraude is the best part of their Religion, and of their Rules.

*It is not good to buye and sell, not conuenient to traffique at all, with Marchants of this mould and mettall:* And yet are wee so mightily blinde, that we make no conscience voluntarily to thrust our selues into their hands, to bee bought and solde by them. Let vs a while heare this Cardinall *Toledo*: the first man that *Peter Cotten* doth produce vnto vs, in his Sacerdotall Institution. Marke how hee instructeth his Priests: beeing (saith he) after an oath taken, demanded his superior to answer to any questions, he may lawfully vse equiuocation, and is not bound to answer according to the will of the Iudge, but after his own mind and discretion: yea, if it bee in an offense knowne vnto him, or else committed by him; he may thus shift it off; I know not, or I did it not; meaning; what I may say or do hereafter.

Cardinall  
*Toledo* in  
his Sacer-  
dotall insti-  
tution. bo-  
4. chap. 2 r.



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Si'uanus in  
his Phil.  
lipik. p. 5.

In like manner *Siludnus* : It is lawfull to vse equiuocations and doubtfull woordes, to de-  
ceau the hearers; when he that demandeth the  
questiō is not your own Superior or Iudge. And  
of late, they haue let it down for a sure ground-  
woorke and foundation; that no Clarke is or  
neede be subiect to any secular person, no not to  
his owne naturall Prince.

What confidence, what truth or trust, may  
a man then repose vpon their oathes? vpon the  
deposition of this good Father so much com-  
mended?

• Tome 3.  
disputa. 5.  
quest. 13.

*Gregorie of Valence* vseth the like speeches,  
commended by that faction for a man of excel-  
lent learning; well knowne in *Spaine, Italie, &*  
*Germanie*: he, writing vpon a booke called the  
Sonne, nameth this science of Equiuocation; A  
prudent defence, practized by *Garnet* Prouincial  
in *England*, with a brasen face, and a most irreligi-  
ous heart; and reduced into an Art by Doctor  
*Martin Navarre* Ciuilian, in a booke composed  
for that purpose: in fauour (for those bee his  
woordes) of the most excellent societie of the  
Iesuites.

But will you heare the bewitching songs of  
these lewde Syrens, before wee part from this  
Narration? Our Kings (saith he) in *Fraunce* be  
the eldest Children of the Church: would you  
not thinke he had flattered the Queene well, and  
giuen her good words? And yet the Equiuoca-  
tion



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tion that bewrayeth the villanie is apparant, in that that he sayth; our Kings in *Fraunce*, and not of *Fraunce*: If he should haue said of *France*; he feared the King of *Spaine*, least he should take exceptions at him for his comparifon, wherein he seemeth to preferre the King of *France* before all the kings of Christendome.

But in that he saith in *France*, he excludeth the comparifon, and doth reſtraine their prerogatiue within the bounds and Lymits of their own Realme. And by this drift in the middle of his owne native *Fraunce*, hee lodgeth the heart of *Spaine*.

Thus woont to ſpeake to our late dread king, in recommendation of their ſounder *Loyola*: that hee was his ſubiect, which cauſed the King to thinke he had beene a French man: And being taken with the manner in his equiuocation, hee put it off thus, that hee was of *Navarre*, as being neuer without a hole to creepe out at.

But he was warie enough for telling him that he was Traitor, both to the King and the Country, that he defended *Pampelune*, againſt the king his Grandfather, where hee was hurt, and in a madneſſe made himſelfe a Monke: and now at laſt a Father among vs, and very well woorthy, for he is the father of many periuries and murders.

The queſtion is asked, what ſhall we then do? And doe you doubt, all this conſidered, what is



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to be done?

Truely (my Lords) if my counsell might pre-  
maile, you should vse them like Scorpions, kill  
them, and laye them to their sting and our  
wounds ; but let vs deale a little more mildely.  
What lesse can bee done, then to execute your  
decree with speed and seueritie? doe you thinke  
that to condemne them, is to condemne you?  
that to shew them iustice, is to challenge you of  
iniustice?

Or would you haue it sayd (which God de-  
fend) that these Monsters increasē both in offence  
and impudency ; and you that are Guardians  
of this Estate ; as though you had lost your wits,  
should faile in vertue, and faint in iustice?

All Christian Estates haue taken their patterne  
from you, euen to the bounds and borders of all  
Europe, the Almaines, Hungarians, Veneti-  
ans, haue banished them their Lands and Terri-  
tories, as ignoble, vnwoorthy to liue vnder any  
honest Laws, vnder any Ciuill gouernment ; &  
by expresse decree in these prudent seignories, they  
haue determined not to recall them, whatsoeuer  
reasons *Rome* can alledge, whatsoeuer instance it  
bringeth. And yet *Rome* is very neere *Italy*, and  
therefore the sooner likely to bee afraid? And  
this they haue doone by a diuine prouidence,  
by a liuely apprehension of what may happen.  
Is there any mischiefe of greater moment, than  
what they haue already committed? Can there  
bee



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bee any thing more monstrous, then what they haue already practised? Is it possible to giue a more vilde name to a villanous practize, then a generall murther, an vniversall slaughter? And would it not on the other side bee thought very strange, that you should beare so vneauen a ballance, weigh things with such inequality, that your example should make Lawes vnto other, and not be obserued of your selues? Your lawes stand in stead of wholesome precautions, and preuentions to your neighbours, to those that dwell a farre off, to those that are not so sicke, not so diseased as you are; and will you make no vse of them in so present and pressing a businesse?

Belieue it, and looke for no other, that if wee doe dallie and delay to cure or cut off this dangerous sore that now breedeth among vs; greater and more grievous paines will followe a fresh.

Would one sore thinke you bee incarnate, would it be closed, seemeth it readye to cicatrize? It is a strange case in euery Country, and in euery body, sauing in *Spaine*; they haue putrified our humor, they haue corrupted our bloud, whereof springeth Aposthumation, inflammation, feuers, rupture of the flesh; which the longer it doth last, the harder it will be to heale: but on the other side, purge it once well, cleare the vlcer; flesh and bloud that wee are one of  
E another,



another, the lippes will growe together againe,  
and the hurt will heale alone.

Yea marrie, you saye well, but to bannish so  
great a society, for the offence of one onelie,  
were not strange? You saye somewhat, yet  
I must tell you, the conclusion of your argument  
hardly agreeth with his promises. It is this so-  
ciety that strooke that lucklesse stroake, not hee  
that held the knife; it was their Councell, their  
doctrine, their coniuration: It is already known  
and convinced, in the arrainment and exami-  
nation of *Chastell*.

Did the Iewes euer commit the like, to de-  
stroy a whole race? Or the Templers, in see-  
king to banish all others to establisth their order?  
But saith another, what shall become of good  
Letters? how shall Learning doe, which these  
worthie men teach so worshipfully? how shall  
our youth doe? If thou be an Asse or an Idyot,  
I pardon thee that askest the question.

When they came first into our *Frâce*, were our  
Vniuersities a sleepe? So many great persona-  
ges, so learned, so graue, as haue beene there  
brought vp fiftie yeares agoe, which haue ho-  
noured all *Europe*: not their owne Country  
onely; were they of their instruction? followed  
they their methode? As for their Schooles, what  
hath euer come out of them, worthy the talking  
of? Of a truth, if as the Scottishmen did long a-  
goe, vnder *Charles* the Great; they should come  
and



## *Lords of the Parliament.*

and call and crie about the streetes, who would buy learning without any further meaning, without thrusting their sickles into other mens harvests, or without meddling with other mens matters, they had been to be borne withall, nay they should haue byn welcome, euen to the best learned. But are we now to learne, that vnder the pretēce of this good Latin, they fill our children with very euill French? that vnder the shew of good letters, and wholesome sciences, they confound our Spirites, and corrupt our soules? See wee not how in the end, they insensibly transforme our affections and our wils in this tender age: to fashion, vs and in vs by this meanes in their Colledges, so many Spanish Colonies, spreadde abroad and founded within the bulke of all our bloud, as therby they alter (thorow their vilde and base qualities which they imprint there) all the body of the Realme. So, as to buy Latine and learning at this rate, it were better we neuer knew what latine ment, or euer spake other then our own language. Yea but be not so superstitious; what man, banish this good and godly name of *Iesus*; can you thus without shame and sinne, kicke against the holy Mountaine? what a number of good deuotions, of holy confessions shall we loose with them? Nay say rather, how many diuels how many deuotes? Antiquity called the deuotes, that vowed their liues for the death of any one, at any dolcful actiō.



*A Relation to the*

What other deuotion is there among these, so woorthy the noting, as this? But not to aduenture their owne liues, they are too carefull and cunning in that: but to perswade and bring others vnto it.

Now Sir, whether call you it losse or gaine to loose such deuotes? For, as for any other speciall marke of holynesse, if you looke for in them, they will send you to the *Indians*; there are their Martires, there are their miracles. This wretched west-part of the world, is neither capable nor worthy of them.

Among vs they can produce no other Martires but Chastells, Rauailaks, Fathers, Garners, Guignards, Guerets, murderers of Kings: burners of Realmes: for their miracles, they present vnto you; seditions, conspiracies, murders, massacres.

Those that among vs feede and fill themselves with nothing else, but flaine bodies, and murdered carcases, shall we bee so foolish as to believe, that in other places they raise the dead, yea, or so much as heale the diseased? And as touching confession, the chiefe sinew of their societie, or rather of their coniuration; who knoweth not, that it is nothing else but a Caball of that old Mahumetan of the Mountaine, vsed to confirme and resolute those that are his, to kill christian Princes in the holy Land. They transport their Nouices (casting them into a sleepe with



### *Lords of the Parliament.*

with certaine drinckes) into a certaine place, where they not onely see, but taste all the pleasures of their holy Fathers prophane Paradise: to the end (that waking) they may despise the danger and death that they might runne into by killing of Kings; a death whereof when they haue tasted, should bring vnto them ioye euermore lasting.

In their confessions such is their craft, (for Sathan alwaies profiteth by growing olde) they draw from them all the horrible offences that euer they haue committed; And that reuealed, they plunge them ouer the head and shoulders in the horror of that eternall paine, that is allotted for so heauie sinnes, and after in their chamber, giue them a feeling of heavenly Meditations.

Afterwardes, when they haue thus broken the heads and hearts of them, when they haue thus astonished the, they propound the for remedy of some one offence, an ordinary murde; of some other sin, the killing of a King at the least; and so of the rest: which if they will attempt and accomplish, they will warrant, that it shall not onely free him of iustly deserued paine; but besides, according to the nature of that that hee shall practise, as vpon a noble man, a Prince, a King; his rewarde shall proportioned more, or lesse in Heauen; As to bee an Angell, or Archangell, &c. And thus they furnish with



*A Relation to the*

a consecrated weapon : saying, take the sword of *Dauid*, of *Iudith*, of *S. Peter* : As soon as they haue deliuered it vnto him, straight they honor him, they admire him, they worship him. They perswade him that hee is already deified, they find him transfigured, glorified.

Doe you not thinke that they haue well enriched the Sarazines invention? This Mahumetane vied this practise of his, but onely against his enemies, as he tooke them, infidels; but our mercy more carefull a great deale then this infidell, make vse thereof onely against Christians; they reserue it by a speciall priuiledge for annoynted Kings, those especially whom Christendome calleth most Christian among the Catholiques. In brieft, the pretended wisdome telleth vs (I pray God it be not wickednesse) that to deale with so great a bodie, so mighty a society, cannot be without much danger: And who supposeth his Holynesse will make vs feare and feeble his power? and yet we must needs be affraid of some hundred or not many more, that are scattered abroad, heere, and there, in our Country? Such as haue no part or portion in our Estate, that haue nothing to doe with any of our Provinces, Cities, or Families, such as we can easily roote out, without beeing scene or perceiued. Shall these hinder you for doing iustice, iustice vnto our King, iustice for so haynous an actel where (my good Lords) should your auncient

verue



*Lords' of the Parliament.*

vertue become? whome should it meete with-  
all in his way, in the way of iustice to hinder you?  
*Cerberus* with his three heads, should bee con-  
strained to creepe on his belly (as our King was  
wont to say) hee would leaue to doe the iustice  
of God, for the pleasure of men: of that God  
which is alwaies able, to strengthen the weake-  
nesse of man in his affaires. Assuredly, my Lords,  
he promiseth the same ayde to you at this daye.  
Nay, the present necessity, extremitie, and iust  
dolour, will confirme and redouble strength in  
you. But to giue the ancient strength and vigor  
to his Estate, requireth your helping hand; be-  
come you first strong and couragious, and they  
will soone follow. Let vs know by the speedy ex-  
ecution of your decree, what feeling, what mo-  
tiou there is in you, let nothing hinder, let no-  
thing staye that? And doe you not repose your  
selues (my Lords) vppon the quaint deuises of  
these companions, vppon their supposes, vppon  
their supports; this voice of mine is the voice of  
all *France*, nay of all the Catholicks of this realme.  
Our fields, our Townes, our Artes, doe rede-  
mand at your hands our King, that caused them  
to flourish, to flowre, to preuaile, to profit. They  
all sigh and sob for this iustice. Our Clergie cra-  
nieth from you their defender, the Nobles their  
guide our people their deliuerer, our estate their  
restorer, the soundest part of *Europe* their Pro-  
tector, our French Princes the honour of their  
bloud, Strangers the Captaine of their Rances.

Their

*A Relation to the*

There is nothing that can gaineſay, or gaine-  
ſtrive this request. Theſe trickling teares, theſe  
ſecrer murmurings, this aſtoniſhed ſilence hath  
no other wiſh, nor ſpeaketh any other ſpeech.  
To be ſhort, the earth that hath given entertain-  
ment to his ſacred bloud ſpilt vpon a pauement  
(as the Prophet ſpeaketh) that will neuer be dry;  
cryeth vengeance of the Heauens ; *The Hea-  
uens receaue their voices, and rebound from thence  
a commaund of the ſame reuenge.*

You cannot better (my Lords) continue and  
increaſe the yearès of our King, comfort the  
teares of the Queene, nor better bewaile the  
death of *Henric* the Great, moane his ſorrowfull  
death, celebrate his obſequies, nor conſecrate  
his memory to eternity. By this meanes you  
ſhall beſt continue and defend your Nobilities  
and places, you ſhall bee Fathers of your  
Country, if you will truly the voice  
of your Country, and otherwiſe  
not, which long may you  
doe and happily.

(\*) (\*)  
(\*) (\*)

**FINIS.**



*The Iesuits Downefall,*

# THREATNED AGAINST THEM BY THE SECVLAR

*Priests for their wicked liues, accur-  
sed manners, Hereticall doctrine,  
and more then Machiavil-  
lian Politie.*

TOGETHER

WITH THE LIFE OF FATHER  
PARSONS AN ENGLISH  
IESVITE.

*Good God, that such a Societie of men, after so many scandals,  
and foule deserts of theirs in France, and elswhere, for  
Prince-killing, Sedition, &c. can thus be of credit in Eng-  
land? A. C. to his disiesuited kinsman, Pag. 72.*



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James T.  
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